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REV. DR. STORRS'S SERMON

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS FOR  
FOREIGN MISSIONS,

PREACHED AT OSWEGO, NEW YORK, SEPT. 10, 1850.

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ALWAYS ABOUNDING IN THE WORK OF THE LORD.

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# S E R M O N,

PREACHED AT OSWEGO, NEW YORK, SEPTEMBER 10, 1850,

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

AT THEIR

FORTY-FIRST ANNUAL MEETING.

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BY RICHARD S. <sup>alter</sup>STORRS, D. D.,

BRAINTREE, MS.

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## S E R M O N .

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No apology, I am sure, will be required, for the selection of the words which closed so appropriately and eloquently, the able discourse delivered at your last annual convocation, as the theme of our present meditations ; they are recorded in

1 CORINTHIANS, xv. 58.

THEREFORE, MY BELOVED BRETHREN, BE YE STEADFAST, UNMOVEABLE, ALWAYS  
ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT  
YOUR LABOR IS NOT IN VAIN IN THE LORD.

THE eye of the Apostle is directed to the future resurrection of the righteous. Rapt in wonder and joy in contemplation of the grace that gives victory to the believer over death and hell, and filled with grateful emotion in view of so signal a triumph, he is unable to repress the awakened sensibilities, which burst forth in this strong language, at once admonishing to faithfulness in duty, and supplying encouragement the most animating and ample.

We indeed look not onward, at this hour, to the final resurrection of the dead, at the sounding of the archangel's trump, so much as to the interven-

ing moral resurrection of the nations to new life and activity in the service of God—a resurrection to be effected by humbler instrumentalities, and with far less observation, than those by which the great designs of mercy and of wrath toward this fallen race shall be consummated; both of these resurrections, however, are inseparably connected in the mighty chain of divine purposes circling earth and heaven, binding God to man and man to God, for the brightest display of the Ineffable Glory. We take no part in the recovery of the world to Christ, that bears not directly on the manifestations of eternal wisdom, holiness and love, in “that great day for which all other days are made;” not a savage of our Western wilds, nor a Hottentot or Hindoo of distant lands, shall be brought to the knowledge of the truth, without adding to the joyfulness of the hour when death shall be swallowed up in victory.

The words before us suggest three distinct but closely connected topics, deserving our consideration.

I. The duty of the church to be “always abounding in the work of the Lord.”

II. The difficulties to be met, and only overcome by perseverance in this work—“be ye steadfast and unmoveable.”

III. The promised reward—“your labor shall not be in vain in the Lord.”

I. The duty of the church—to be “always abounding in the work of the Lord.”

1. The nature of the work demands it.

To reconcile man to God, through the enlightenment of his mind and the renovation of his heart, though more than can be accomplished "by might or by power," is the work committed to human hands, moved and guided by the Holy One. No audible voice from heaven calls forth the man dead in trespasses and sins to spiritual life and action, nor does the lone arm of Omnipotence raise him from the depths into which he has fallen, and "put him among the children;" but the voice of his fellow man arrests and instructs him, and the hand of his brother gently leads him from the precipice overhanging the world of death, and conducts him to Jesus' feet. Feeble instrumentality this, it is admitted;—but, ordained of heaven, it is no less necessary to the soul's salvation, than the energy of the wonder-working Spirit himself.

And, the field of labor is broad. Man's enmity to God is at once entire and universal. Its developments indeed, are affected by circumstances of time, place, education and social condition; but whether it assume the robes of an angel of light, or the blood-dyed garments of the veteran warrior—whether it slay indiscriminately the children of Bethlehem, or repeat prayers on the house-top—whether it offer superstitious devotions at Jerusalem or Mecca, at Rome or Benares, or exonerate itself of every religious obligation, its vital character is still the same; it is determined and proud rebellion against the authority of the Most High—claiming that

“ All is not lost ; the unconquerable will,  
 And study of revenge, immortal hate,  
 And courage never to submit or yield  
 And what is else not to be overcome ;  
 That glory, never shall his wrath or might  
 Extort from me.”

The world is cursed by Satan's rule, and lieth in wickedness. As is the master, so is the servant. The whole creation groaneth, and travaileth in pain together until now ; nor will it be delivered from the bondage of corruption into the glorious liberty of the sons of God, till the church shall more and more abound in the work of the Lord.

2. God's purpose in the establishment of the church evinces it.

The church has a name and constitution, ordinances and modes of worship, that determine by their simplicity and variety the great end of her existence. God has formed her to reflect his image, vindicate his honor, extend his authority, and enforce his claims ; and for this, he has clothed her with his own beauty, breathing into her a measure of his Spirit, and requiring of her an homage involving the cheerful sacrifice of all earthly good on the altars of truth and holiness. She is the pillar and ground of the truth, the salt of the earth, the light of the world. She has one master, even Christ ; and to her are given the keys of the kingdom of heaven, that the souls of men may be loosed or bound, as her faithfulness or negligence shall decide.

Not for the edification and comfort of members gathered into her bosom without efforts of her own,



and still less, for the accumulation of worthless honors and emoluments upon herself, has she been called into being ; but that she may proclaim in every land Jehovah's name, and summon all nations to the obedience of the faith. By opening the eyes of the blind, unstopping the ears of the deaf, and causing the tongue of the dumb to sing, she is to become "an eternal excellency, a joy of many generations."

Such was God's beneficent purpose in her establishment ;—not that she might conceal the lively Oracles, and substitute for them the traditions of men ; not that she might fill the world with lying wonders, plant the gold-garnished cross upon the hill-top and surmount it with a crown of thorns ; not that she might parade her armed battalions and pour forth volleys of thunder in honor of an idol ; not that she might invent new terms of salvation, and grant indulgences and remission of sins for the vain repetition of prayers and the payment of money ; nor that she might decree arbitrary modes of worship, and compel men by menace and torture, or allure them by flattery and falsehood to adopt a humanly contrived system of faith and practice, violative both of reason and revelation—but, that she might maintain "the law and testimony" in their integrity, explain and enforce their teachings, exemplify their spirit and diffuse their life-giving influence, instructing all men in the first principles and subordinate details of duty, by the energetic ministration of God's word and ordinances, the maintenance of seminaries of science, the operations of the press, and whatever other instrumentalities bear

on them the imprimatur of Heaven. For these ends, and for these alone, was the church established by him who made the world and marshaled the hosts of heaven ; and for the same ends she is still sustained in her conflict with the powers of earth and hell.

3. The commission given by Christ to the first disciples contemplates it.

“Go ye therefore and teach all nations — all things whatsoever I have commanded you ; and lo ! I am with you always, even to the end of the world.” Paramount is the authority that issues this command, plain the duty it enjoins, and full of grace the promise that attends it. “Beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things ;” and while they bear witness to the truth—“a mouth and wisdom are given them, which all their adversaries are neither able to gainsay nor to resist.”

But the work of the Apostles and their successors in office, turning men from darkness to light and from the power of Satan unto God, belongs equally to the entire body of the church in all generations. Christ’s ministers are but the heaven-appointed leaders of

“The sacramental host of God’s elect” —

ordained heralds of the great salvation embodied in the visible church ; nor are the labors and self-denials involved in the execution of this high commission more exclusively theirs, than are the honor and happiness of the promised results. The com-

mission is thrown into the hands and bound upon the conscience of every Christian, clothing him with authority, either personally or by substitution, to evangelize all nations, instructing him to be fervent in spirit, serving the Lord, making his light to shine widely as the world, that through his works of faith and labors of love, he may glorify his Father in heaven, and save his fellow men from everlasting death. The humblest believer, faithful to this high trust, will share the glories, as he shares the faith and sacrifices of the most eminent among God's servants.

#### 4. The spirit of piety prompts it.

Religion in its nature is communicative. "It is more blessed to give than to receive." The peace and joy brought home to the individual, are only perfected when imparted to others. The new born child of grace cannot rest, till the full tide of his sanctified emotions has broken over every embankment and flowed freely into other bosoms; awaked to the long neglected glories of the spiritual world, he pants to make them known to as many as are still enveloped in darkness; and the first aspiration of his renovated spirit is, "Lord! what wilt thou have me to do?" As the great revival of 1740 gave birth to the concert of prayer for the conversion of the world, so that concert of prayer called up the question whether the active labors of the church could not be successfully combined for the same end; and the earnest consideration of this question led to the conviction, that duty demanded immediate and united effort; and this conviction

resulted in the resolution on which we act to-day—to “publish salvation to the ends of the earth, and say unto Zion, Thy God reigneth.”

Whoever has first learned “the exceeding sinfulness of sin,” and the bitterness of its fruits, and then has participated in the spirit that would have all men to be saved, is constrained by every principle of his regenerated nature, to abound more and more in labors of love for those destined to an immortality of weal or wo, and now lying under condemnation. A Christian, indifferent to the actual or prospective miseries of his fellow men, is a solecism in terms. The eye that has been turned from earth to heaven, the heart that has leaped for joy at emancipation from sin’s thralldom, and has bathed itself in the light of heaven, can never regard indifferently the darkness and wo that hang over unregenerated man in his various earthly conditions, but loving his neighbor as himself, and knowing the grace of the Lord Jesus, that “though he was rich yet for our sakes he became poor, that we, through his poverty might be rich,” he will be ready to every sacrifice for the salvation of his “neighbor,” though dwelling at the ends of the earth. “Lord, save !” is the spontaneous cry of the renovated spirit, oppressed like Paul with great heaviness, in view of the world’s woes ; and then is the injunction cheerfully obeyed, “Whatsoever thy hand findeth to do, do it with thy might.”

5. The providence of God encourages it.

Faith recognizes the movements of the wonder-working God in the progressive discoveries of the

past three hundred years, throwing open to the eye new continents, and isles of the sea before unknown, all thickly tenanted by undying man. The bold daring of Columbus and the Duke of Visco, the intrepidity of Vasco de Gama, Cooke, Drake, and others, who first made Christendom acquainted with America, and Africa, and the Eastern Archipelago, sprang from the counsels of the only wise God, as directly as the kingly spirit of the son of Kish, and the dauntless courage of Chaldea's monarch. Through long ages had darkness covered the earth, streaked only here and there with a ray of lurid light, struck up by the collision of religious fanaticism with the spirit of conquest and blood-thirstiness; and then, science had well nigh closed its eyes on the phenomena of nature; philosophy dozily dreamed within the precincts of the monastery, of the arcana to be brought to light from the fields of intellect; and contentedly followed the beaten track of by-gone ages; and zeal for God and human improvement slept quietly in the bosom of superstition—till suddenly, fire fell from heaven upon the castellated folly and ignorance of man's heart, and the winds of heaven drove him forth

“From the castle height of indolence, and its false luxury,”

into the broad area of a then unknown world, in pursuit of wealth and fame, under the banners of him, who opposeth and exalteth himself above all that is called God, but still under the invisible guidance of another, “in whom are hid all the treasures of wisdom and knowledge.”



And the same Providence now opens the ears of men, in nearly every quarter of the globe, to the message of salvation—whether through the extending sway of Christian governments, or the widely diffused conviction of the intellectual and moral superiority of evangelized nations, or the influence of prospective commercial gain, or the manifest uselessness, and foreshadowed extinguishment of Pagan and Mohammedan religious systems, it matters not; the fact is undeniable, and replete with encouragement.

To the same Providence must be ascribed the spirit now abroad, which aims at the translation of the Scriptures into all languages, and their universal distribution; the raising up of preachers of righteousness from among the heathen, and that education of the masses of idolaters, which shakes their confidence in the false religions of their fathers, and constrains them to seek a better way for themselves and their little ones. Gratefully should we recognize the hand that has brought into action these fitting instrumentalities for effecting the purposes of God's mercy toward the Pagan world.

Nor can we overlook the same Providence that to some extent has already supplanted idolatry,—that has thrown to the winds wild and inveterate delusions,—that has annihilated cruel and disgusting customs of long continuance,—that has here and there enlightened the dark mind, subdued the stubborn will, and caused the pouring of the heart's best treasures into the bosom of Infinite Love. The Greek and the Armenian, the Papist and the Jew, the shivering

Greenlander, and the glowing West-Indian, the red man of America, and the Sandwich Islander, the servile Karen, and the fierce Malay, the ebon child of Africa, and the boasting denizen of the "Celestial Empire," have alike, in numbers few indeed, found their way to the feet of Jesus, giving us fair promise of the triumphs of grace in future but not far distant years. Hitherto, great things have been rarely expected, and still more rarely attempted; but, even now, the evidence is clear, that before men call, God answers, and while they are yet speaking he hears, and is ready to follow with the demonstration of his Spirit, each hallowed effort that shall be put forth for the world's conversion. I might add

6. The promises of God assure it.

These promises, however, will claim our attention more particularly hereafter, when we consider the reward of "abounding in the work of the Lord."

I proceed, therefore, to the second topic suggested by the text for our consideration, viz.

II. The difficulties to be met, and only overcome by perseverance in this work.

That formidable difficulties lie in the way of duty is clearly implied in the injunction, "be steadfast, and unmoveable." This language is too simple to need exposition, and nothing can add to its forcefulness. Yet its purport will best be understood, and its earnestness justified to the mind that sympathizes with God, if we particularize some of these difficulties.

1. An obvious difficulty arises from the confessed obliquities of believers themselves.

History and experience prove an unceasing conflict between the law of the mind, and the law in the members. Sin stamps its gloomy features in various depth of shade on the Christian, impairing his strength, diminishing his courage, creating distrust of God, and cherishing a quiet apathy to human wants and woes. Through its mighty force, earth's fascinations blind the eye to the attractiveness of God's service ; the cares of life oppress, the deceitfulness of riches betrays, the pomps of the world beguile, and the misanthropy of the multitude disheartens him,—till he exclaims, " O wretched man that I am, who shall deliver me from the body of this death." If his heart sometimes awakes, yet through physical infirmity his affections soon languish ; if holy resolutions are formed in his happier moments, yet the anxieties attendant on earthly relationships drive them back into forgetfulness ; if sentiments of fraternal confidence are religiously cherished toward the faithful in Christ Jesus, yet they are often nullified by the suspicions and jealousies engendered in the womb of denominational distinction ; if purposes of self-consecration to Christ and the church are solemnly formed, yet they do not preclude prejudice and contention or insignificant questions of policy, as strong as that which arose between Paul and Barnabas. And surely, when the friends of Christ cease to pray and labor together, through the influence of discordant views on the subject of rites and ceremonies,—when they



tithe the mint, the annise, and the cummin, and neglect the cultivation of faith, hope and charity, the weightier matters of the law, they betray an obliquity of heart or judgment, which creates a formidable difficulty to the progress of truth to its final triumph. And yet, the difficulty is of wide extent throughout the Christian world, prevailing proportionably as the elements of corruption within remain unsubdued, and the love of ease, or thirst for accumulation, or aspirations for distinction, or pride of opinion, or obstinacy of prejudice, or narrowness of vision, triumph over the meek and self-denying spirit of Christ.

2. Another difficulty presents itself, in the deep debasement of those, whose spiritual benefit is contemplated.

Ignorant of God and his law, as well as of their own, and the moral character of the world,—content with mental inactivity, and indifferent to moral elevation,—untaught in the principles of science, and fast bound in errors venerated for their antiquity,—vicious in their habits, and absorbed in sensual indulgences,—accustomed to the profane rites of religions glittering yet grovelling, and degrading yet commanding and terrible,—they are unprepared to listen to the annunciation of Glory to God in the highest, and to appreciate the Gospel, as proclaiming deliverance from the dominion of sin and death. They are strange things which are thus brought to their ears by men of other lands and a purer faith, claiming the authority of that unknown God,—

“From whom departing, they are lost, and rove  
At random, without honor, hope or peace ;”

and often their thoughts are not to be turned by any amount of testimony or argument from their deep-worn channels, nor their affections diverted from objects of their earliest and devoutest worship. The stupidity of the Hottentot, the sensuality of the Hindoo, the prejudice of the Mohammedan, the ancestral pride of the self-styled "Son of heaven," and the sottishness of the South-Sea Islander, alike interpose a wall high as heaven between the Christian teacher and the child of ignorance—a wall that shall one day sink like the battlements of Jericho at God's presence, but can never be overthrown by combinations of human skill and power alone.

It is too late in the day to indulge the fancies of some good men even—that by the sound of the hammer and the saw, pagans may be allured to sit patiently under the shade of their bread-fruit trees, and listen to the tidings of salvation;—that their religious prejudices so much run in the current of divine revelation, as to predispose them to receive the humbling doctrines of the Gospel;—that from the king on the throne to the infant of a year old, they are ready to throng Christian schools, and attend the worship of Jehovah;—and that their generosity to each other, their bounty and liberality to strangers, their care of their children, their filial reverence, their honesty and fidelity, their truthfulness and tender mercies, are unequalled. Such dreams have been indulged, with a confidence due only to holy verities, in regard to some heathen tribes if not all,—I hardly need say, to the mortification of the dreamers, and the disappointment of Zion's too san-

guine friends. But Paul has described the heathen every-where, not more graphically than truthfully. He deals not in fiction, when he portrays them as vain in their imaginations, given up to uncleanness, worshiping the creature more than the Creator, full of envy, murder, debate, deceit, and malignity. Long and sad experience declares that infernal passions dwell in Pagan bosoms, triumphing over even the great law of self-preservation, dealing out death and destruction to parents and children, driving on wars and fightings for purposes of rapine and plunder, shedding the blood of acknowledged benefactors for gain, and devouring enemies with the remorseless fierceness of the tiger or anaconda ;—and all this, in the presence of their gods, and in avowed obedience to their behests. Essentially true is this of the entire pagan world. Alienation from God, leading to deliberate revolt from every shadow of his authority, forms the all-pervading feature of its character, and renders its aspects toward man as well as God, “evil, only evil, and that continually.” “There is none that doeth good, no, not one.” Estimate then, if you can, the magnitude of this difficulty !

3. Another difficulty arises from the local circumstances of large portions of the heathen world.

Climes inhospitable as those of Greenland and Labrador, or of Western Africa, Malaysia, and other equinoctial lands, where either the rigors of perpetual winter or the rays of a vertical sun combine with ice-clad rocks or miasmatic marshes to annihilate the ever-decaying energies of man, present fearfully

appalling obstacles to missionary enterprise. Large sacrifices of life must be heroically made, and still larger sacrifices of the conveniences and comforts of civilized society; health, ease and abundance must be freely exchanged for sickness, toil and penury; association with refined and congenial minds, must be relinquished for companionship with the vulgar and the rude, the indolent and the filthy; the dwarfish Esquimaux and the treacherous Caffre, the bronzed savage of the American wilds, and the dark-hued child of African deserts, must be taken affectionately by the hand and led to the cross, as equally the heirs of immortality, and equally susceptible of cleansing by the blood of Atonement, as the most favored of the sons of earth. And whether it be Hans Egede or Vanderkemp, Brainerd or Mills, Hall or Newell, Lyman or Lowrie, they must brave dangers and plunge into deaths oft, with none but the eye of the Invisible to see, and none but the arm of the Eternal to sustain them, in those fields of labor where biting frosts, or deadly malaria, or the passions of fiends in human form, maintain unquestioned dominion.

And when to all this is added, the common work of the missionary in every land—the labor of accommodating habits of thought to the circumstances of the narrow-minded and sensual, without diminishing the mind's energy—of acquiring new and unwritten languages, transferring them to the printed page, and instructing the undisciplined in the simplest rudiments of useful knowledge, and in the abstruse elements of science;—thus subduing

at once ignorance, indolence, pride and self-conceit, inciting a thirst for intellectual progress; and above all, inspiring the high resolve to abandon each vile superstition, and arise and go to Jesus, crying, "Lord! save, or I perish"—and then reflect, that every land under heaven, however inhospitable and forbidding, is embraced in the great commission—we cannot evade the conviction, that difficulties thickly crowd the path of the self-devoted missionary.

4. Still another difficulty springs from the too prevalent scepticism of Christendom on the question of duty to the heathen.

Avowed infidelity on this subject is unpopular; and high encomiums are often lavished on the disinterested and adventurous spirit, that breaks away from the endearments of home, and the attractions of civilized life, to carry the tidings of salvation to the ends of the earth. Still, in many quarters, there is felt an ill-disguised contempt for the reputed fanaticism that prompts to self-sacrifice for such an object; for the controlling motives of the missionary are not comprehended, the moral condition of the world is not justly understood, nor is the authority of the King of Zion cordially acknowledged. And hence, the stale objections of other years, though thoroughly disproved in the providence of God, still exert a wide and deadly though unacknowledged influence; and whether declared or not, it is surmised that the missionary enterprise is impracticable, without the miraculous interposition of Heaven—that little has been accomplished, even.



at the cost of large expenditures—that civilization must precede the introduction of a heaven-born system of faith and morals—that the heathen world is more virtuous and happy in its ignorance and barbarism than is commonly believed—that we have heathen enough at home, to call into action all our sympathies and charities—that we have not at command sufficient means to give the Gospel to all nations—that the church must cease her own contentions, throw aside her superstitions, and cultivate a more fraternal spirit among her sons and daughters, ere she assume to bear the olive branch over a contending world—and, that “the time has not come” to rear the temple of the Lord amid the hill-tops of idolatry.

These are either facts or fictions. But, that they are not facts, is susceptible of the clearest proof from history, experience and prophecy. And if they are fictions, they indicate only a godless scepticism, proportioned to their prevalence. But that this scepticism is broadly diffused among “the children of this world,” and over Christendom,—that it operates powerfully to paralyze the energies of the church,—that it leads to the withholding of co-operation in well-concerted plans of benevolent effort, and even arouses a stern resistance to the claims of oppressed humanity,—and, that it involves regardlessness of the soul’s worth, of the value of Jesus’ blood, and the regenerating influences of the Holy Spirit, will not be questioned by the true-hearted observer; nor will the moral atmosphere thus surrounding the living Christian, depressing his holiest affections, en-

feebling his highest resolves, and tempting him to the neglect of his plainest duties, be less dreaded when perceived, nor less anxiously shunned, than the sirocco of the desert, or the miasma of Acheron, by the health-seeking traveler.

5. Another difficulty arises from the character of the intercourse maintained between nominal Christendom and the heathen nations.

The larger portions of the unevangelized world make their first acquaintance with Christianity through men as far removed from its spirit, as those who have never heard of Christ. The cupidity and fraud, the licentiousness and violence of many commercial men and their agents, released from the restraints of Christian association, and tempted by example and opportunity to the indulgence of their ruling passions, are as familiarly known, as they are deserving of abhorrence. The brandy of France, and the rum of New England, the opium of British India, and the cannon of European navies, combined with the intemperance and debauchery, profaneness and falsehood of foreigners thrown into the ports, and resident in the cities of the dark-minded idolater, foster the vicious propensities of his untutored nature, plunge him deeper in pollution, than if left to the unmixed influences of his own debased religion, and increase his repugnance to a Faith that promises no improvement either to his social or moral condition.

But the most subtle and pernicious intercourse with heathen communities is maintained by men who claim to act under Heaven's commission, but

“ whose coming is after the working of Satan—with all deceiveableness of unrighteousness ; ” men, who, like the priests of Jeroboam and the disciples of Loyola, blend in unholy union the rites of Pagan and Christian worship, transferring the honors of Jehovah to Baal or Brama, and exchanging the simplicity of Christ, for the imposing magnificence of an idol temple. Schwartz and Gerrieke in India, Hocker and Rueffer in Persia and Abyssinia, and others of like spirit in South America and the Islands of the sea, encounter an opposition more fierce and obstinate from these “ false Apostles,” than from the priests and devotees of the most bloody and obscene superstitions. The thousands of baptized Pagans gathered into churches, whether by the minions of the Romish See, for the glorification of Mary and the aggrandizement of the Papacy—or, by the armed missionaries of Protestant governments, for the consolidation of their power and increase of their revenues,—whether persuaded to repeat their *Avè Marias* and *Pater Nosters* in connection with their prostrations and lascivious dances before the shrines of idols, or compelled by force of arms to repeat the Lord’s Prayer and the Ten Commandments within a Christian temple, are not only heathens still, but are more thoroughly fortified against the legitimate influences of the Gospel, than their former brethren in ignorance ; pure Paganism, corrupt and destructive as it is to the soul, yields more readily to the claims of evangelical Christianity, than Paganism baptized into the name of Father, Son, and Holy Ghost.



Such are some of the difficulties that impede the onward movement of the missionary enterprise ; difficulties to be overcome by the church, only when she shall be found “steadfast, unmoveable, and always abounding in the work of the Lord.” And, it is due to truth to say, that they are rather imposing in their aspects, than substantial in their character, for were they accumulated an hundred fold and magnified into impossibilities in our eye, we might still say to them, either severally or collectively, “What art thou, O great mountain, before Zerubbabel !” At the touch of God’s finger they vanish, and before the breath of his nostrils, they are as the chaff of the summer threshing-floor before the whirlwind ; with God, all things are equally possible, as the deliverance of Noah from the deluge, of Daniel from the lion’s den, and of Paul from the prison of Philippi. “Prayer, pains, and perseverance,” with his blessing, “accomplish all things.”

And if the soldier braves the dangers of the land and the sea, of the battle-field and the prison-house in defence of his country, or for the glory of his rulers,—if the mariner dares the fury of the elements and the fierce passions of savage men, for the fame of discovery, or the gains of commerce,—and if the merchant encounters the perils of unknown seas, insalubrious climes and hostile governments, for the increase of wealth and of luxury,—shall the follower of Christ succumb to the pressure of no more than equal dangers, and forego the rapturous “Euge” from the lips of Christ, “Well done ! good and faithful servant,” when assured that the everlasting

arms are underneath him, and that the gates of hell shall never prevail against him !

This leads us to the third topic suggested for consideration, viz.

III. The promised reward, “ Your labor shall not be in vain in the Lord.”

The work of missions is the Lord’s work, conducted on the broadest scale. If he that converteth one sinner from the error of his way hideth a multitude of sins, and creates joy among the angels—who shall calculate the blessings conferred on earth and heaven, by the man who throws himself with all his affections and energies, into the work of the world’s conversion ! And, if every man shall receive at the hand of the Lord according to that he hath done, whether it be good or bad, then the individual and the church thus self-devoted, and abounding in the work of missions, shall receive abundant grace and glory.

Labor for God ever brings its own reward. Such is the divine constitution, to be recognized on earth as in heaven. God’s blessedness consists in Love, ever outflowing in beneficent action. Angelic happiness springs from ceaseless activity in ministering to them who are the heirs of salvation. And obedience to the same law of love ensures to man the consciousness of acceptance with God, and fellowship with the spirits about the throne.

But, the Apostle addresses the church collectively, and assures her that her labor for the conversion of men to the faith of Jesus, shall not be in vain, and

that in her embodiment, as the visible representative of Christ, she shall receive a reward proportioned to her fidelity.

Thus warranted to apply the promise to the church in all her generations, I say,

1. That Christendom reaps the reward, in the reflex influence of the missionary enterprise on herself. .

She glories justly in the superiority of her literature and science ; but never since the world began have they advanced so rapidly and shone so splendidly, as since the commencement of modern missions. The researches of Buchanan in India, and of Jowett in Turkey,—the labors of Fisk and Parsons in Palestine and Syria, of Martyn in Hindoostan and Persia, of Morrison, Milne, and Gutzlaff in China, and the explorations of an hundred others of the same spirit among the spice-bearing isles of the Southern ocean, or the snow-clad forests of the North, the wilds of our own continent, or the burning sands of Africa,—have poured floods of light on the natural history of the world, the physical and intellectual resources of man, the geographical limits of nations and their relative strength, their customs and habits, their languages and modes of thought, their comforts and privations—matters of high practical utility, with all who would judge correctly of the capabilities of the race, and of the best means for its improvement.

Her commercial relations have extended proportionably to her advanced literature and science, and the productions of nations widely separated from her

by intervening oceans, are easily and profitably procured. If the manufactures of our country find their way to Africa and China, to the Sandwich Islands and India, in increasing abundance, and produce correspondingly remunerative returns, it is because the herald of salvation has gone thither, seeking the welfare of the people, changing their habits of life, breaking down their prejudices, and creating a demand for comforts and wealth before unknown.

So, wherever these men of God have gone, they have inspired respect for the lives and property of strangers;—disarmed the barbarian of his spear and poisoned arrows—warmed his bosom with compassion for the sick and ship-wrecked mariner—and constrained him to divide his last morsel with the famished traveler, and speed him on his way. Thousands in Christian lands have thus been saved the sorrows of widowhood and orphanage, penury, and living death, by the direct influence of missionary establishments: they are so many strong towers into which the distressed run and are safe—so many asylums where the wretched find consolation, the sick obtain healing, and the dying, angelic support. Hence, the earnest inquiry of the sailor, thrown by the violence of the waves on an unknown land—“Is the Christian missionary here?”—no sooner meets an affirmative response, than his fears vanish,—he “thanks God and takes courage.”

These, however, and others like them, are but the smaller rewards following the discharge of duty,

and unworthy to be compared with those that pertain to "life and immortality."

Of these, however, it must suffice to say—that individual and social piety, depending for its vitality and power on the comprehensive views taken of God and the principles of his government, in connection with man's duty to a revolted world, cannot be vigorously sustained, except by diffusion; and that the indispensable condition on which rests growth in grace and a harvest of future glory, is active devotedness to the work of universal regeneration. The mind is enlivened, the affections are elevated and refined, and the comforts of the Holy Ghost are multiplied, in proportion as the demands on beneficent action are promptly and generously met.

And, looking for the origin of Bible Associations, Tract and Education Societies, Sabbath Schools, Temperance movements, and a thousand other appliances for the elevation of the intellectual and moral character of Christendom, we shall find it in those enlarged views of religious obligation inspired of Heaven, and giving birth to the foreign missionary enterprise more than a hundred years ago, and then stimulating and strengthening those home missionary operations that give no equivocal promise of making our own, the glory of all lands.

Or, if revivals of religion multiply, and long standing churches renew their youth, and infant churches rise to early manhood, and healthful discipline vindicates their purity, and zeal for the progress of truth and love in parts to them the splendor



of the sun, the beauty of the moon, and the terribleness of an army with banners,—if denominational divisions and strifes vanish, and Christians of differing names rush into the embraces of a holier fellowship, to the confusion of gainsayers,—it is because the paramount claims of the Lord's work of missions are admitted, and the carnal, self-aggrandizing policy of darker times discarded.

So the Bible derives new confirmations of its divine authority, from the severe tests applied to it in the progress of its translation into the various languages of men, and from corroborative facts, gathered up from all portions of the earth, illustrative of its history, its doctrines, and its prophecies, and thus opposes an invincible antagonism to rampant infidelity ; while at the same time, the strength of error in all its Protean forms is weakened, and its hopes extinguished, through the rapid accumulation of such proof of Truth's divinity, as missionary investigation is ever bringing to the light.

And then, the noblest specimens of humanity that have ever met the eyes of men or angels, are found on the field of Foreign Missions. Devotion to the world's welfare and moral heroism have never shone in men elevated to thrones of power, or leading on armies to conquest and renown, as in the Eliots and Brainerds, the Careys and Marshmans, the Medhursts and Abeels of missionary fame. And if the mind that conceives and the hand that executes the noblest purposes, be the main constituents of moral greatness, then does greatness belong not less really to Fuller and Bogue, Worcester and Evarts, than to

Luther and Calvin, or Peter and Paul. These are the men, who, with their compeers in labor, and under the direction of the Holy One, bring light out of darkness and order out of confusion,—who supplant barbarism by civilization, superstition by simple faith, servitude by rational liberty, and extinguish the fires of licentiousness by the waters of the river of life, and silence the shrill clarion of war, by the deep-toned harp of heaven !

2. Christendom reaps a still greater reward, in the success of her labors abroad.

Of this success we have the strongest assurance in the promises of God. These promises are not only “Yea and Amen, in Christ Jesus,” but intelligible in their announcement, and unmistakable in their appropriation.

“In the last days, the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.”

“All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him.”

“They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know him, from the least of them to the greatest.”

“Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together.”

“According to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness;” “the Gospel of the kingdom shall be preached in all the world, for a witness unto all nations;” and “in that day, there shall be one Lord, and his name one.”

Such are the assurances of “the Lord of heaven and earth.” Idolatry, the abominable thing that he hates, shall perish from under these heavens, and the temples of Jehovah shall rise on the ruins of effete superstitions; the divinely established relationships of life shall be every where recognized, and the face of society changed; every yoke shall be broken, and whatsoever men would that others should do to them, that they shall do to others;

“All crimes shall cease, and ancient frauds shall fail;”

the trial of bonds and imprisonments, of cruel mockings and scourgings, shall be known no more; the spear and the rack, the dungeons of the inquisition and the flames of the auto-da-fe, the morais of the Pagan, and the scimitar of the Mohammedan, shall be remembered but as the fitful dreams of a mad-dened world, slumbering through a long and dismal night. Pride and envy, with their kindred passions, shall die out of human hearts, and devotion to the interests of humanity and the glory of God shall succeed them. The rulers of the world shall fear God and work righteousness; the kings of Tarshish and of the isles, the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him,



and sacrifice their wisdom and power, their wealth and honors on his altars ; and then the blood-thirsty Dyak and the wary Siamese, the haughty Turk and deceitful Greek, the polished European and the groveling African, the diminutive child of the Arctic, and the stalwart Patagonian, shall assimilate and love as brethren,

“Nor sigh nor murmur, the wide world shall hear.”

Such are the results certain to flow in upon the church when “abounding in the work of the Lord.”

Other demonstration of “the exceeding greatness of power” is not demanded for the completion of the great work in progress, than that which shall turn the undivided attention of the Christian world, to the single object for which the material universe stands. Let the church emulate the fortitude and zeal of Christ and his Apostles, and pour her prayers and tears, her alms and labors into the treasury of the Lord, with the freeness and fullness of primitive ages, and her confidence in the promises of God will gather fresh strength with each revolving year ; but she needs more than the resolution of the monarch who said, “I’ll have it known that my flag can protect a paroquet ;” even the nobler heroism of the man who in view of bonds and afflictions, exclaimed, “None of these things move me ; I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake ; when I am weak, then am I strong.”

Though the world shall be converted to God, as certainly as “he is not a man that he should lie, nor

the son of man that he should repent," yet it is a progressive work, requiring not only firmness and heroism, but practical wisdom for its completion. The most promising fields of labor are to be first selected, as well as the fittest means for their cultivation. The soul of man, if every where equally precious, is not every where equally accessible. Though we honor the spirit that lavished sixty years of unavailing toil on the wandering Calmucs of Tartary, and sought to penetrate the interior of Persia in quest of a few doubtful descendants of the Magi, and hazarded life to recover the Mohammedan-oppressed Copts and Abyssinians from their degrading superstitions, and dared the frozen regions of Labrador, and defied the arrows of death, flying thickly among the Sunderbunds of Hindoostan ; yet the policy is more than questionable, that overlooks at the same time, the equally urgent claims of more salubrious portions of the earth, less burdened with ignorance and superstition. If some fields are more white to the harvest than others, they demand the first attention of the husbandman ; nor are they the fields where cockle and darnel most luxuriantly grow, nor where the fiercest beasts of prey make their haunts ; but a wise economy of compassion and toil forbid the waste of energy and life where unpropitious circumstances crowd out the hope of early success, when localities are open which promise quick and large returns for every expenditure of pious labor.

Missionary enterprises are liable to temporary failure, too, not only through deficiency of wisdom in their conductors, but through the inadequacy of

support derived from the sympathies, prayers, and pecuniary contributions of the churches. So the health of the missionary may fail, and his heart be overborne by discouragement; or the calamities of war, pestilence, and famine may overflow his field of labor; and after years of alternating hope and fear, he may retire from his post with the lamentation of the Prophet on his lips,—“I have labored in vain, I have spent my strength for naught and in vain.” Still,

“Though seed lie buried long in dust,  
It sha’nt deceive our hope.”

Egede may mourn over the disappointed hopes of fifteen years’ arduous toil, though seven years of super-added labor, by other men, brings to light the germinating principle of the seed sown, and results in a glorious harvest. Schmidt may abandon Africa after seven years of apostolic effort, believing that he has accomplished nothing; but fifty years afterwards, he is remembered there, by one, whom he led to Jesus in her childhood, and who loves the shade of the pear-tree planted by her teacher’s hand, and whose faith and love stay up the hands of a new and more successful missionary band. No! the Gospel cannot be preached in its simplicity in vain, whether among the hills of Palestine, the ruins of Nineveh, the fastnesses of Koordistan, the jungles of Burmah, the mosques of Arabia, or the temples of China. As certainly as the salvation of God is sent unto the Gentiles, they will hear it, and sooner or later exult in hope, and glorify God. Busy as earth’s millions are to-day, in their pursuits of gain and self-indul-

gence,—vainly sanguine as they are in their expectations, and reckless of responsibility to God, and of the retributions of eternity, yet when the voice of Love shall reach them from the throne, through the abounding labors of the church, they shall be arrested in their wild career, nations shall be born in a day, the deathless interests of myriads shall be secured, the joys of the church triumphant shall be multiplied, and new glories shall gather around the head of Emanuel. God's word and providence, the power of his truth and the omnipotence of his Spirit, together declare it.

You will permit me, in conclusion, to suggest three

#### REFLECTIONS.

1. The elements of success in the missionary enterprise are few and simple.

Among these, are the love of God shed abroad in the heart by the Holy Ghost, especially as he appears in Christ, reconciling the world to himself. When Christ and his cross fill the eye of the church, and he becomes to her "as a bundle of myrrh, or a cluster of camphor in the vineyards of Engedi," she is constrained to declare his loveliness to the world, and conjure all nations to fall down and worship him.

Then, there enters into the spirit of missions, a just appreciation of the worth of the soul,—of the dangers that crowd its pathway to another world,—of its possible salvation through the blood of the God-man, and of its inevitable destiny to weal or woe, agreeably to the image here impressed on it.

Then, the actual condition of the heathen world—its spiritual wants and miseries—its cherished reasonings on man's relations to God and eternity—its idolatries and vices, with the social and moral habits fostered by its false religions,—will be investigated and deplored by every man who has the mind that was in Christ.

Then, are the heathen to be met with all those appliances of wisdom and kindness, that are appropriate to the conversion of the ungodly in enlightened lands—by the rudimental and more advanced processes of education—by instruction in science and intellectual discipline, in agriculture and the mechanic arts, in connection with the clear announcements of evangelical truth, whether in the school-room or on the highway, in the house of God or at the gate of the idol's temple. Knowledge is the mother of devotion, and kindness is the handmaid of knowledge. Ignorant zeal may multiply gilded crosses, forced baptisms and imaginary conversions; but the barbarities of men like Magellan and Balboa, can never be converted into instruments of good, nor can oceans wash away the guilt of leaving immortal mind under the oppression of darkness, when "godliness has the promise of the life that now is, and of that which is to come."

And, when the pagan is brought to the knowledge of the truth, by this various and patient labor, his faith is to be strengthened by watchfulness and forbearance. As the unfledged dovelet has not the sweet note and comely plumage of the parent bird, nor the infant child the vigor and fortitude of the



full-grown man, so the new convert from paganism is deficient in the intelligence and meek firmness of the well-instructed and mature disciple. The same consistency of character and elevation of purpose cannot be anticipated in the recently enlightened heathen, as in the man taught from infancy in the oracles of God. The moral atmosphere in which the one has ever had his being, as little resembles the moral atmosphere of the other, as the pestilential breathings of the moss-green swamp resemble the pure breezes that fan the mountain top. Kairnak and Africaner, Duaterra and Romatone, though signal trophies of grace, are not invulnerable to shafts hurled by the mighty Prince of Evil; for neither Prophet nor Apostle, with their broader and thicker shields, were safe from such assaults; and, if converts from heathenism backslide even by hundreds, it is but a repetition of the fact that made the tears of the Apostles flow, and excited their increased diligence and watchfulness; for beside the deceitfulness of the heart and the carnality common to all men, the deep ignorance of the heathen, the abjectness of their social condition, their vain but venerated traditions, their time-honored customs of profligacy, impelling to infanticide, parricide, Thuggish murders, and cannibalism—all conflict steadily with the holiest efforts to transform them into symmetrical Christians. But in proportion as light increases, through the multiplication of schools and colleges, the elevation of the female mind, the establishment of churches and exercise of salutary discipline, the instructions of

native preachers, the translation and distribution of the Scriptures, and the diffusion of all useful knowledge,—the standard of Christian character will rise, and the attainments of true disciples will become more commensurate with the requisitions of the Bible.

The love of God and joy in the great salvation, a due estimate of the soul's value and the actual condition of the heathen world, wisdom in counsel, and affectionate desires, combined with various and patient labor, form then the main elements of success in the missionary enterprise.

2. Personal consecration to this work is demanded of every believer.

The duty of each member is identical in its nature and claims, with the duty of the entire body of Christ. If prayer, labor, and sacrifice are necessary to the world's conversion, they are equally demanded of one and all who acknowledge Jesus as their Lord and Master. When the spirit that prompted the whole body of Moravian brethren to resolve, individually as well as collectively, to fulfil the Savior's commission, in face of poverty and contempt, and impelled sixty-six of their number within thirty years to lay down their lives for the spiritual redemption of slaves, and other scores to press toward the same sacrificial altar, and sustained Zeisberger and Heinrich in the endurance of jealousy and suspicion, violence and death, for the recovery of wandering savages to the love of God—shall pervade the church at large, and illustrate be-

fore the world the union of confidence in God and personal consecration, then shall be seen

“New heavens, new earth, ages of endless date  
Founded in righteousness, and peace and love  
To bring forth fruits, joy and eternal bliss.”

This personal consecration, beyond all things else, is needed now ; and whether it appear in the form of fervent and effectual prayer, flowing from the heart of the “unknowing and unknown” believer ; or, of the self-denial that prompts the rich man to bestow his thousands, and the poor widow her two mites, and the talented youth to devote his entire life and influence to the world’s regeneration—it is all the same ; humanity claims it, God demands it, glory, honor and immortality reward it. A few recognize the duty, others halt between two opinions, but an immense majority say, “I pray thee have me excused.”

I once *knew*—and all of you have often heard of—the little band of college youth, whose prayers and deliberations among the hills of Berkshire, and in the sweet seclusion of Andover, gave birth to the most splendid enterprise that gilds the heaven-written pages of our country’s history—and whose was the spirit of entire consecration to the sole object of making known the Savior’s name, throughout the world. The bold and energetic piety of Hall, the meek and quiet devotion of Richards, the far-reaching eye and deep-feeling heart of Mills, and the mingling confidence and tears of their few companions, were but living characteristics of the spirit that animates every disciple of Jesus, entering



successfully into the work of the Lord ; and it is a spirit that can never die, while the promises of God stand firmer than the everlasting hills, though even now it confessedly languishes, and leaves to weak faith a large inheritance of doubts and fears ; but, it shall revive again, and urge onward thousands among successive generations to deeds of noble daring on the broad field of conflict between Michael the Prince, and the Devil and his angels. The young men of our colleges and higher seminaries shall again catch the fire that burned so brightly on their altars a few years since ; and other young men and maidens, old men and children, shall encourage their aspirations, praise the name of the Lord, and partake of the rewards of the wise, who turn many to righteousness ; and when it is said of the fathers still living, as of those now dead, “ Where are they ? ”—their mantles will have fallen upon their children, who shall arise to perfect “ the work of the Lord,” and exult in the world’s redemption from sin’s dominion.

3. “ The time has come ” for the house of the Lord to be enlarged into a dwelling place of all nations.

So the signs of the times declare. The world is thrown open to the eye of Christendom as never before. The facilities of intercommunication between evangelized and unevangelized lands are not only increased, but well-nigh perfected ; so that, indirectly, the influence of Christianity already permeates the earth, through the extending sway of

Christian governments, which, by whatever motives actuated, guarantee protection to men of every language who shall either declare or receive the words of eternal life. Then, the commercial spirit of the age, combined with governmental enterprise, and “bringing to light the hidden things of darkness,” is multiplying and strengthening the ligaments that bind in harmony the interests of the antipodes, and at the same time extends, wherever it goes, a portion of the moral influence pervading Christian lands. Science, too, extends her boundaries, and not only, like her Author, “weighs the mountains in scales, and the hills in a balance,” and comprehends the adjustments of creative wisdom throughout the broad expanse of the solar system,—but condescends to the humbler task of exploding the absurd theories that have long cramped the intellect of India; dispelling the ignorance that with incubus effect has settled down upon the bosom of Africa; dissipating the airy fancies of “the Celestials”; extinguishing the bloody orgies of demons incarnate, and turning into shame “the wisdom of the wise, and the understanding of the prudent.”

Beyond and better than all this—the church herself goes forth in the strength of the Lord, to “preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord, and the day of vengeance of our God;” her voice is already heard, though faintly, in the most distant lands, and among the most barbarous nations; at her approach darkness recedes, and the “True

Light" shines with increasing splendor; behind her, the desert has already become a fruitful field, and the dry land, springs of water; at her touch the synagogues of Satan are transformed into temples of the living God, and worshipers of devils prostrate themselves in her presence before "the King eternal."

Indeed, the church combines in her constitution the elements of indestructible vitality and irrepressible energy. She outlives the most flourishing kingdoms of the world, and triumphs over their downfall. Egypt, famed for skill in science, arts and arms—Tyre, pre-eminent for commerce, opulence and strength—Assyrian Nineveh, the home of elegance, luxury and pride—Babylon, the Chaldees' excellency, mistress and arbiter of nations—all, like the Carthaginians and Romans, the Greeks and Saracens of later days, though they "caused their terror in the land of the living, have gone down to their graves, set in the sides of the pit, and there rest upon their swords," beneath the outstretched arm of Zion. And still she lives, to witness the overthrow of every antagonistic power, whether civil or ecclesiastical, Pagan or Mohammedan. Meek in her spirit, firm in her purpose, simple in her confidence and ever onward in her movements, neither marshaled armies, persecution's fires, philosophy's pretensions, nor Satan's stratagems, are aught but briars and thorns before the devouring flame; from conquering she goes on to conquer, till all the crowns of earth are laid at Jesus' feet, when heaven pours forth the triumphal song—"The kingdoms of

the world are become the kingdoms of our Lord,  
and of his Christ."

"Fixed in the rolling flood of endless years  
The pillar of the eternal plan appears,  
The raving storm and dashing wave defies,  
Built by that Architect who built the skies."

Scarce a single generation has passed away, since Zion's duty to the sin-enslaved nations began to be seriously discussed under the shade of the haystack, and within the walls of a seminary ; nor was it then the dream of the most sanguine, that at this hour, twelve hundred stations, wide apart as the East from the West, on heathen ground, would be occupied by three thousand missionaries and their assistants,—that native schools and colleges would be sending forth hundreds of educated heathen to spread the illumination of human and divine science over illimitable tracts of darkness,—that the press would be scattering its myriads of healing leaves along the pathway of every herald of salvation,—that thirty millions of Bibles would be revealing the counsels of heaven to men in two hundred different languages,—that heathen children by hundreds of thousands would be found on their way to Jesus for his blessing,—and that willing converts to Christ would be numbered by fifties of thousands.

Less was this moral revolution contemplated, as lying in the purpose of Providence then, than the wondrous increase of our country's population and territory since, or, than the speed with which steamships traverse oceans, locomotives measure distances, and lightnings convey intelligence from land to land.

But God is accomplishing great things in his providence among the kingdoms of the earth, in their domestic institutions and civil relations, scattering the proud in their imaginations, putting down kings from their thrones, making ‘darkness his secret place, and his pavilion round about him dark waters and thick clouds of the sky,’ drying up rivers, spanning oceans, opening to the light the long-hid treasures of the earth, and preparing the way for the return of his ransomed ones to their rest by quickly successive revolutions in the political world, and by new and rapid developments of the laws and energies of universal nature.

Full of grandeur now, is the object before us,—to bring the world into subjection to Christ, diffusing peace and joy through all its habitations,—to defeat hell’s dark designs, and restore a fallen race to Emanuel’s arms, and then to fill heaven with rapturous hosannas, by the union of all human voices with the multitudes about the throne, till as the voice of many waters, and the voice of mighty thunderings, they shall echo through the universe the joyous anthem, “Alleluia ! for the Lord God omnipotent reigneth,—and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, are given to the people of the saints of the Most High.”

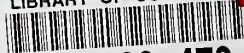
Thus, dear brethren, may we ever sacrifice self-indulgence to duty, surmount difficulty by steadfastness, make sure the promised reward by fidelity unto the death ; and then, weak and unworthy as we are, shall we rise to the holy city, the Jerusalem that is

above, and behold “the glory and the honor of all nations brought into it,” and unite in the ascription of “Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever.”





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